

PROPOSED SCHEME of UNION

Prepared by the Joint Committee

OF
THE CHURCH OF INDIA, BURMA & CEYLON
THE SOUTH INDIA UNITED CHURCH
AND
THE SOUTH INDIA PROVINCIAL SYNOD OF
THE WESLEYAN METHODIST CHURCH

*for presentation
to the governing bodies of those Churches
in India and elsewhere*

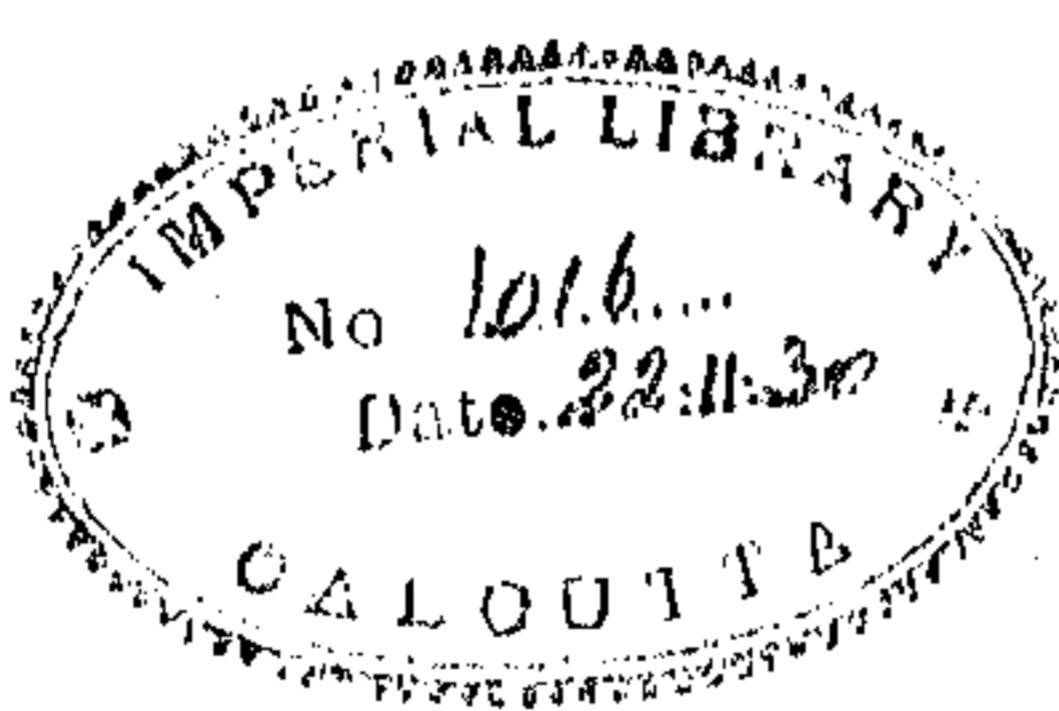
S.P.C.K.

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PUBLISHED IN ENGLAND FOR
THE CHRISTIAN LITERATURE SOCIETY, MADRAS

LONDON
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
1930

PRINTED IN GREAT BRITAIN

NOTE

THE Scheme of Union has for the sake of convenience been drafted generally in the terms in which it will stand if it is accepted by the governing bodies of the negotiating Churches. Hence, for instance, those Churches are generally referred to as *the uniting Churches*, and they are represented as making declarations of their intentions, etc. The context and wording will show clearly when the Joint Committee speaks in its own name.

It should also, perhaps, be pointed out that the nomenclature of the assemblies and officers in the draft on the constitution of the united Church is entirely provisional, and the particular names selected by the Joint Committee are not to be taken as implying either support or rebuttal of any doctrine concerning the Church.

FOREWORD

SOME statement explanatory of the Scheme herein contained is necessary in order that the principles underlying it may be grasped, and its origin and purpose clearly understood.

The story of its origin must first briefly be told. At Tranquebar, where landed in July, 1706, the first Protestant missionaries to India, there met in May, 1919, a group of men, chiefly ministers of the Anglican and the South India United Churches. All were Indian except two, one an American and one an Englishman. These thirty-three men, after prayer and discussion, drew up and issued the following statement:

"We, as individual members of the Anglican Communion and the South India United Church, having met at Tranquebar in the first ministers' conference on Church Union, after prayer, thought, and discussion, have agreed on the following statement concerning the union of the Anglican Church with the South India United Church.

"We believe that union is the will of God, even as our Lord prayed that we might all be one that the world might believe. We believe that union is the teaching of Scripture, that there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

"We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations and the present critical situation in India itself, calls us to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face

together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate."

The statement further declares that in the united and visible Church there must be conserved three scriptural elements—the Congregational, the Presbyterian, and the Episcopal. It proceeds:

"Upon this common ground of the historic episcopate and of the spiritual equality of all members of the two Churches, we propose union on the following terms:

1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation.
2. The Apostles' Creed and the Nicene Creed.
3. The two Sacraments ordained by Christ Himself
—Baptism and the Lord's Supper.
4. The historic episcopate, locally adapted."

This statement was forwarded to the General Assembly of the South India United Church, which in September, 1919, expressed "its fullest sympathy with the idea of union with the Anglican and Mar Thoma Syrian Churches," and appointed a Committee "to confer with the representatives of the Anglican and Mar Thoma Syrian Churches and of such other bodies as they may deem wise, with a view to the possibility of union."

Similarly the Episcopal Synod of the Anglican Church in India passed a resolution in February, 1920, welcoming and reciprocating the desire for union, and appointing a Committee to confer with representatives of the South India United Church.

The Mar Thoma Syrian Church, although many of its leaders cordially approved of the idea of the union of the Churches, did not feel able in the special circumstances of Travancore to take part at that time in these deliberations.

Between 1920 and the present year, the Joint Committee has held eight meetings, the Wesleyan Methodist Church in South India joining in the negotiations from the fifth meeting onwards; and the scheme now presented was unanimously accepted by the Committee at its last meeting in March, 1929.

It should be made clear that while the governing bodies in India of the three Churches have given their general approval to the basal principles on which union is being sought, and (at least by receiving the *ad interim* reports of the Joint Committee and asking them to continue their discussions and to prepare a complete scheme) to the leading features of the whole scheme, they have not yet officially accepted any part of it, and the scheme as a completed whole is only now presented to them.

While the scheme should be, and it is hoped will be found to be, self-explanatory, it may be helpful to make special reference to certain points in it, and to some principles and conceptions that underlie its provisions even when they do not receive explicit expression.

The scheme is frankly an outline. It endeavours to state with sufficient fulness the central points on which agreement between the Churches concerned is necessary for union, but it leaves many details to be worked out after such agreement on the central points has been reached. Yet it is hoped that sufficient detail has been given to show what sort of a Church the united Church in South India would be, and what would be the general nature of its organization and institutional life. And in this connection it must clearly be understood that the scheme has been drawn up definitely for South India, and in view of the particular circumstances of the Churches in South India; and this fact explains both the particular arrangements proposed in various matters and, perhaps, the omission of things which readers of the scheme outside India might have expected to find in it.

More generally, the following should be said: In the proposed union three elements are sought to be combined—the Episcopal, the Presbyterian, and the Congregational; and it is believed that each of these elements has been embodied. Comprehension and not limitation has been the aim. All that has

been found helpful in the uniting Churches has been included, and each Church will find its special contribution enriched by what the others contribute.

Again, the united Church must be a true part of the Church universal, and will seek to be in fellowship with all the Churches in which Jesus is worshipped as Lord. It will therefore retain communion with all the Churches to which the uniting Churches owe their origin, and at the same time will hope to work towards a still wider fellowship.

The scheme has been prepared in an atmosphere of prayer and of earnest seeking of the knowledge of the Divine will. From the beginning it has been recognized that union is a spiritual fact which finds its manifestation in an organic life. This principle that the basis of union is spiritual underlies the whole scheme, and the paragraphs which state this principle are vital, though of necessity organization occupies much more space. Jesus Christ is the Person in Whom the Churches unite. His life and death and ever-living presence must be central in the thought, life, and devotion of each member of the Church, as in that of the Church as a whole. His cross is the place of meeting. The united Church will therefore desire to bring together all the different types of spiritual experience represented in the uniting Churches, and to keep together in the one Brotherhood those who emphasize the individual experience of the Christian heart, those who place the cross in the centre of their worship, investing with every solemnity of ritual the sacramental presentation of the great act of man's redemption, and those who bid the Church take full account of all new knowledge of the world which God's Spirit imparts to the human mind by channels other than those of organized religion.

The Joint Committee fully realizes that much more has to be done than merely to prepare a Scheme of Union. The Churches must be prepared for organized union by all means that may foster fellowship and common understanding, and in particular by larger or smaller meetings to discuss the plans for union, by the interchange of pulpits, and by common worship on suitable occasions. The intimate fellowship we have

realized in our committee meetings assures us that the same spirit will spread in our Churches, and that they will truly grow into one body and combine to work a common organization that will meet the needs and opportunities of the Church in South India.

This scheme is presented by the Joint Committee to the Churches in South India and to the supporters of those Churches in Great Britain and America. The three Churches in South India are closely connected with Churches in the home lands, and the scheme does not contemplate the severance of those relations. The united Church will be autonomous, but it will wish to retain its present relations of communion and fellowship with the home Churches, and to continue to receive missionaries and other help from them. Indeed, it is hoped that the existing relations will be strengthened by the proposed union. The home Churches are therefore respectfully requested to study the scheme carefully and prayerfully. The obligations of all the Indian Churches to the home Churches are so great and far-reaching that no one dreams of disowning them, but the time has arrived when the Indian Church should take greater responsibilities upon itself in the management of its own affairs. The union of the Churches in South India should definitely lead to this, and in the process of change and at all times the Indian Church will ask for the sympathy, help, and prayers of the home Churches through whose labours this development of the Indian Church has become possible.

It would take too much space to give the names of all those who have given time, thought, and prayer to the furtherance of this attempt at union, but one name must not be omitted—that of Bishop Palmer of Bombay. He has attended nearly all the meetings of the Joint Committee, though unfortunately the time for him to leave India came shortly before the final meeting of the Joint Committee; his wide knowledge of ecclesiastical questions has always been at the disposal of the Committee, and it is not too much to say that without his help it would have been difficult to prepare the Scheme.

The Joint Committee has now finished its work, but it has formed a continuation committee, of which the

Secretary is the Rev. J. J. Banninga, D.D., of Pasumalai, Madura District. Each of the three Churches has three representatives on this Continuation Committee, the conveners for the groups being --for the Anglican Church group the Right Rev. the Bishop of Dornakal (Dornakal, Singareni Collieries, Deccan); for the South India United Church group the Rev. J. J. Banninga, D.D.; and for the Wesleyan Methodist Church group the Rev. H. Gulliford (Kotagiri, Nilgiri Hills). Application may be made to any of these for further information.

Finally, the Joint Committee sends forth the scheme with the earnest prayer that it will meet with sympathetic consideration by all whom it may concern; and with the fervent hope that the unity for which Jesus prayed and the world waits will by His Holy Spirit be attained in South India.

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SECTION I

THE UNITING CHURCHES

The Churches or parts of Churches between which union is proposed are the following:

(1) The Church of India, Burma, and Ceylon (formerly known as the Church of England in India) with regard to the dioceses of Madras; Tinnevelly, Madura, and Ramnad; Dornakal; and Travancore and Cochin.

(2) The South India United Church.

Note.—This Church is itself the result of a movement which brought into organic union the Churches in South India and Ceylon established by the missions of certain Presbyterian (Reformed) Churches in Great Britain and the United States of America; the London Missionary Society and the American Board of Commissioners for Foreign Missions, both of which are supported mainly by Congregational Churches; and (in the Malabar District) by the Basel Evangelical Mission, a union mission supported by Lutheran and Reformed (Presbyterian) Churches in Germany and Switzerland.

(3) The South India Province of the Wesleyan Methodist Church, including the Districts of Madras; Negapatam and Trichinopoly; Hyderabad; and Mysore.

Note.—At the date of the preparation of this Scheme by the Joint Committee of the uniting Churches, it was not known whether the diocese of Colombo and the Wesleyan Province of Ceylon would desire to be included in the area of the union.

SECTION II

THE PURPOSE AND NATURE OF THE UNION

(1) The uniting Churches are agreed that in every effort to bring together divided members of Christ's Body into one organization, the final aim must be the union of all who acknowledge the name of Christ in the Universal Church, and that the test of all local schemes of union is that they should express locally the principle of the great catholic unity of the Body of Christ. Their desire, therefore, is so to organize the Church in South India that it shall give the Indian expression of the spirit, the thought and the life of the Church Universal.

(2) It is the intention and the hope of the uniting Churches that all actions of the united Church will be regulated by the principle that it should maintain fellowship with all those branches of the Church of Christ with which the uniting Churches now severally enjoy such fellowship, and that it should constantly seek to widen and strengthen this fellowship and to work towards the goal of the full union in one body of all parts of the Church of Christ.

(3) It is also the hope of the uniting Churches that their union will be a means to the greater progress of the Gospel in India, in fulfilment of the Master's own prayer when He said, "That they may all be one . . . that the world may believe that thou didst send me." The result of union should be not merely greater fellowship and peace within the Church and greater eagerness for the proclamation of the Gospel of Christ, but also a greater release of divine power and greater effectiveness for the establishment of His Kingdom on earth.

SECTION III

THE BASIS OF UNION

The uniting Churches are assured that the unity of His Church for which Christ prayed is a unity in Him and in the Father through the Holy Spirit, and is therefore fundamentally a reality of the spiritual realm. They seek the unity of the Spirit in the bond of peace. But this unity of the Spirit must find expression in the faith and order of the Church, in its worship, in its organization and in its whole life. They therefore state the following as their Basis of Union:

(A) FAITH AND ORDER

The uniting Churches hold the faith which the Church has ever held in Jesus Christ, the Redeemer of mankind; and in accordance with the revelation of God which He made, being Himself God incarnate, they worship one God in Trinity and Trinity in Unity.

They accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith.

They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union.

They believe that the Sacraments of Baptism and the Supper of the Lord, ordained by Christ Himself, are means of grace through which God works in us; and agree that they should be ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

They believe that the Ministry is a gift of God through Christ to His Church; that God Himself calls men into the Ministry through His Holy Spirit, and that their vocation is to lead God's people in worship, prayer, and praise, and through pastoral ministrations,

the preaching of the Gospel and the administration of the Sacraments (all these made effective by faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service; and they believe that in ordination God, in answer to the prayer of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the Ministry a commission for it and the grace appropriate to it, which grace, if humbly used, will enable the ministers to perform the same.

Note—It is understood that it will be competent to the united Church to issue supplementary statements concerning the Faith for the guidance of its teachers and the edification of the faithful, provided that such statements be not contrary to the truths of one religion revealed in the Holy Scriptures.

(B) THE EPISCOPATE IN THE UNITED CHURCH

The uniting Churches, recognizing that the episcopate, the councils of the presbyters, and the congregation of the faithful must all have their appropriate places in the order of life of the united Church, accept in particular the historic episcopate in a constitutional form as part of their basis of union, without intending thereby to imply, or to express a judgment on, any theory concerning episcopacy.

The meaning in which the uniting Churches thus accept a historic and constitutional episcopacy is that in the united Church:

(1) the bishops shall perform their functions in accordance with the customs of the Church, those functions being named and defined in the written constitution of the united Church;

(2) the bishops shall be elected, both the diocese concerned in each particular case and the authorities of the united Church as a whole having an effective voice in their appointment;

(3) continuity with the historic episcopate shall both initially and thereafter be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate is thereby implied or shall be demanded from any minister or member of the united Church; and

(4) every ordination of presbyters shall be performed by the laying on of hands of the bishop and presbyters, and all consecrations of bishops shall be performed by bishops, not less than three taking part in each consecration.

*Note.—*For the proposals with regard to the consecration of bishops at the inauguration of the union, see Section XV.

(C) THE INITIAL MINISTRY OF THE UNITED CHURCH

The uniting Churches agree

(1) that the bishops of the dioceses of the Church of India, Burma, and Ceylon which are to be included in the united Church shall be accepted as bishops of the united Church, provided that they assent to the Basis of Union and accept the Constitution of the united Church;

and that all the other ministers of the uniting Churches in the area of the union shall be acknowledged as ministers of the Word and of the Sacraments in the united Church, each retaining the standing (whether as a minister authorized to celebrate the Holy Communion, or as a deacon or a probationer) which he had before union in his own Church, provided similarly that such ministers assent to the Basis of Union and accept the Constitution of the united Church; and

(2) that, as is set forth in detail in Section IV. of this Scheme, such bishops and other ministers shall, subject only to necessary restrictions in certain directions, retain (so far as the united Church is concerned) all rights and liberties which they previously possessed in the several uniting Churches.

(3) These bishops and other ministers, together with the bishops who will be consecrated at the inauguration of the union (see Section XV.) shall form the initial ministry of the united Church.

(D) THE INITIAL MEMBERSHIP OF THE UNITED CHURCH

The uniting Churches agree that all persons who at the time of the union are communicant members of any of the uniting Churches in the area of the union shall have the privileges and responsibilities of communicant members of the united Church, and as such shall be at liberty to receive communion in any of its churches.

Similarly all baptized members and catechumens belonging to any of the uniting Churches shall be baptized members and catechumens respectively of the united Church.

(E) THE WORSHIP OF THE UNITED CHURCH

The uniting Churches recognize that they must aim at conserving for the common benefit whatever of good has been gained by each body in its separate history, and that in its public worship the united Church must retain for its congregations freedom either to use historic forms or not to do so as may best conduce to edification and to the worship of God in spirit and in truth.

It is therefore not their intention that because of the union any form of service at present in use in any of the uniting Churches shall either be forbidden or made compulsory in the united Church.

At the same time, the uniting Churches look towards the gradual preparation of some service book or directory of worship, which would embody everything in existing forms of worship which is found to be helpful for worship in India, together with such forms of worship as Indian Christianity under the guidance of the Holy Spirit may devise in the future.

(F) THE INDEPENDENCE OF THE UNITED CHURCH

The uniting Churches agree that the united Church should of right be free in all spiritual matters from the direction or interposition of any civil government.

They further agree that the united Church must be an autonomous Church and free from any control, legal or otherwise, of any Church or Society external to itself. At the same time they remember that the united Church, on account of its origin and history, must have special relations with the Churches in the West through which it has come into existence, and will regulate its acts by the necessity of maintaining fellowship with other branches of the Catholic Church with which the uniting Churches are now in communion.

They also recognize that the united Church, as a part of the Church Universal, must give full weight to the pronouncements of bodies representative of the whole Church, and, in particular, would desire to take part in the deliberations and decisions of an Ecumenical Council, if such should in the mercy of God be some day called together.

SECTION IV

THE RELATIONS OF THE UNITED CHURCH WITH OTHER CHURCHES

(A) OF THE CHURCH AS A CORPORATE BODY

In conformity with the intention and hope of the uniting Churches expressed in Section II. of this Scheme:

(1) They are assured that the united Church will seek to be in full communion with the Churches of the Anglican Communion, and equally to be in such relations of communion and fellowship with other Churches as are now maintained with those Churches by the South India United Church and the Wesleyan Church in South India.

(2) They hope that invitations to the Lambeth Conference may be extended to the bishops of the united Church, and that those bishops will whenever

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possible accept such invitations; and that similarly affiliation with or membership in the World Presbyterian Alliance, the World Union of Congregational Churches, and the Ecumenical Methodist Conference may be granted to the united Church, and that it will whenever possible send delegates to the meetings of those bodies.

(3) They also hope that the united Church may be invited to send friendly or visiting delegates to the assemblies or other representative bodies of the Churches through whose labours the uniting Churches have come into being, and will accept such invitations whenever possible.

(4) They still further hope that the united Church will seek, by interchange of visiting delegates or such other means as may be available, to promote and maintain brotherly relations with other Churches in India and Ceylon.

(B) OF THE MINISTERS AND MEMBERS OF THE
UNITED CHURCH

(1) The uniting Churches clearly understand that the united Church will have power itself to regulate, to such extent and in such manner as it may from time to time think desirable, the relations of its ministers and members with other Churches, and that action in this respect will be taken either by the Synod of the united Church, or by the diocesan authorities acting in accordance with such general principles or particular rules as may be laid down by the Synod.

(2) While such authority must inhere in the united Church, it is the deliberate intention of the uniting Churches that none of the ministers or members of the united Church shall because of the union forgo any rights with regard to inter-communion and inter-celebration which they possessed before the union.

It is equally the intention of the uniting Churches that the united Church shall in its legislation and executive acts respect the conscientious convictions of its ministers and members.



It will in these matters avoid on the one hand any encouragement of licence or condonation of breaches of Church comity and fellowship, and on the other hand any unchristian rigidity in its regulations or in their application; and in all its actions it will seek the preservation of unity within, the attainment of wider union, and the avoidance of immediate contests on particular cases.

(3) The complete spiritual unity within the Church in South India which is the aim of the uniting Churches will not be attained till all the members of the united Church are willing and wishful to receive communion equally in all of its churches, and it is the resolve of the uniting Churches to do all in their power to that end.

They recognize that the act of union will initiate a process of growing together into one life and of advance towards that complete spiritual unity. If during this process difficulties and anomalies arise, the united Church will be careful not to allow any overriding of conscience by Church authorities or by majorities; nor will it in its administrative acts knowingly transgress the long-established traditions of any of the uniting Churches.

They believe that these ends can rightly be attained not by the framing of detailed regulations, but by assurances given and received in a spirit of mutual confidence and love.

They therefore pledge themselves and fully trust each other that in the united Church no arrangements with regard to churches, congregations, or ministers will knowingly be made, either generally or in particular cases, which would offend the conscientious convictions of any persons directly concerned, or which would hinder the development of complete unity within the Church or imperil its subsequent progress towards union with other Churches.

(4) The uniting Churches agree that every minister of the united Church who was ordained outside its area shall be at liberty to retain the ecclesiastical status (*e.g.*, connection with a home presbytery) which he had before the union in the Church in which he was ordained, subject to such arrangements between the united Church and any of the Churches concerned

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as may be found necessary, and provided that he shall not by any such arrangements be released from the obligations of his position as a minister of the united Church.

(5) The uniting Churches agree that every minister of the united Church shall be at liberty to exercise any ministry in a Church outside its area which he was entitled to exercise before the union; but this right can only be extended to such other Churches outside the area of the union as are willing to receive his ministrations.

(6) The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister.

For the thirty years succeeding the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the united Church may be received as ministers of the united Church, if they are willing to give the same assent to the Basis of Union and the same promise to accept the Constitution of the united Church as will be required from persons about to be ordained or employed for the first time in that Church. After this period of thirty years, the united Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry.

(C) THE RELATION OF THE UNITED CHURCH TO THE
CHURCH OF INDIA, BURMA, AND CEYLON

It is proposed that the Church of India, Burma, and Ceylon should divide itself into two provinces in order to allow the southern province, consisting of the dioceses of Madras, Tinnevelly, Travancore, and Dornakal (and if union extends to Ceylon, Colombo) to form with the South India United Church and the Wesleyan Church in South India an autonomous united Church in South India (and Ceylon), the absence of any organic union with the northern province being accepted temporarily for the sake of unity, on the clear understanding that the united Church of the South will wish for and will endeavour to promote a similar

union in the North, and on the conclusion of such a union will seek itself to be united to the Northern Church in an all-India united Church.

The united Church in South India would further, as being the successor in South India to the Church of India, Burma, and Ceylon, undertake certain obligations in respect of the maintained churches (as these are defined in the India Church Act, 1927) and their congregations and the chaplains of the Indian Ecclesiastical Establishment in South India, and in connection with these obligations would maintain a special connection with the Church of India, Burma, and Ceylon, as described in detail in Section XII. of this scheme.

See also the explanatory note in Appendix A.

(D) RELATION OF THE UNITED CHURCH TO THE
WESLEYAN METHODIST CHURCH IN RESPECT OF
CHAPLAINS' WORK

The united Church will make provision in its constitution for the continuance in military cantonments of the ministry now carried on by the Wesleyan Methodist Church among those officially known as "declared Wesleyans and other Nonconformists" in the British Army, in co-operation with the Superintending Wesleyan Chaplain in India and the Wesleyan Church authorities in England, if the Wesleyan and military authorities so agree.

The Wesleyan chaplains appointed to this work from time to time by the Wesleyan Methodist Conference, and members of the Wesleyan and other Nonconformist Churches among British officers and men, will be welcomed as ministers and members respectively of the united Church, provided that they are willing that the constitution and rules of the united Church should apply to them as to the ministers and members of the uniting Churches.

SECTION V

THE CONSTITUTION OF THE UNITED CHURCH

It is proposed that the Constitution of the united Church should have the following arrangement of its chapters, and include the subjects of which a list is here given.

Drafts of the leading provisions which would be contained in the various chapters are given in the Sections of this Scheme; when the Scheme had received the general assent of the governing bodies of the uniting Churches, the Constitution would be finally drafted for definitive adoption by them as part of the act by which they agreed to unite.

After the act of union the Constitution would be alterable by the Synod in accordance with the provisions for alteration contained in its last chapter.

LIST OF CHAPTERS OF THE CONSTITUTION AND THE SUBJECTS TO BE INCLUDED IN THEM

I. *Preamble.*II. *The Name of the Church.*

To be decided when the Constitution is finally drafted.

III. *The Governing Principles of the Church.*

To contain the matter of Section III. of this Scheme (The Basis of Union), but redrafted as from the point of view of the united Church. Parts (C) and (D) of the Basis of Union might be transferred to Chapters V. and IV. of the Constitution.

IV. The Membership of the Church.

Definition of membership; admission to full or communicant membership; duties and privileges of membership.

See Section VI., p. 26, for draft of leading provisions.

V. The Ministry of the Church.

Bishops, their functions and responsibilities; their election or appointment; their consecration; Presbyters, their functions and duties, their ordination; Deacons, their status and functions; the ministry of the Laity.

See Section VII., p. 28, for draft of leading provisions.

VI. The Governing Bodies of the Church.

The Pastorate Committee; the Diocesan Council; the Synod.

See Section VIII., p. 37, for draft of leading provisions.

VII. The Worship of the Church.

The freedom of worship; the Communion Service; the administration of Baptism; the use of Creeds in worship.

See Section IX., p. 42, for draft of leading provisions.

VIII. The Discipline of the Church.

General principles; Panchayats and other local courts; courts of Diocesan Councils; the Court of the Synod.

See Section X., p. 45, for draft of leading provisions.

IX. The Marriage Law of the Church.

See Section XI., p. 47, for draft of initial provisions.

*X. The Property and Finance of the Church.**XI. The Records of the Church.*

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XII. *The Relations of the Church with other Churches.*

Of the Church as a corporate body; of its ministers and members; relation to the Church of India, Burma, and Ceylon with regard to the Indian Church Statutory Rules; relation to the Wesleyan Methodist Church in respect of chaplains' work.

See Sections IV. and XII., pp. 19 and 48.

XIII. *Alterations in the Constitution.*

See Section XIII., p. 51, for draft provisions.

SECTION VI

THE MEMBERSHIP OF THE CHURCH

(*Draft of the leading provisions to be included in Chapter IV. of the Constitution*)

(1) The united Church acknowledges that the Church is the body of Christ and its members are the members of His Body; and that those are members according to the will and purpose of God who have been baptized into the name of the Father and of the Son and of the Holy Spirit, and, receiving the calling and grace of God with faith, continue steadfast therein, maintaining their vital union with the Head of the body, Jesus Christ, by the same faith, through the various means of grace which He has provided in His Church.

(2) The privileges and obligations of membership of the united Church belong to every person who, being resident in the area of that Church,

has been baptized with water in the name of the Father and of the Son and of the Holy Spirit, and is willing to abide by the rules and customs of this Church, and

is not a member of any Christian body which is not in communion with this Church, and is not excommunicated by lawful excommunication or an open apostate to some non-Christian religion

(3) The privilege of participation in the government of this Church is confined to adult communicant members of this Church, the Synod, or a Diocesan Council, having the power to attach other conditions to the exercise of this privilege.

(4) A member of any Church in communion with this Church, when in consequence of residence in the area of this Church he accepts the privileges and obligations of membership in this Church, does not thereby sever his connection with the Church to which he previously belonged, or lose his right to enjoy the privileges of that membership on his return to the region of that Church's ministrations.

(5) Until the Synod of the Church shall frame general rules with regard to full or communicant membership, either the rite of confirmation administered by a bishop of the Church, or such a service of admission to full membership as was in use in the South India United Church before the union, or such a service for the recognition of new members as was in use in the Wesleyan Church in South India before the union, shall be employed in admitting persons to full or communicant membership of the united Church, and persons so admitted shall be recognized as communicants throughout the whole Church.

(6) In the preparation of candidates for baptism, the Apostles' Creed (or, if so desired, the Nicene Creed) shall be used as the basis of part of the necessary instruction. It shall not be necessary that, in answering questions with regard to their faith, candidates for baptism should use the actual words of either of these creeds in affirming their beliefs.

(7) (A paragraph on the duties and privileges of the members of the Church.)

SECTION VII

THE MINISTRY OF THE CHURCH

*(Draft of the leading provisions to be included in
Chapter V. of the Constitution)*

PART I. THE ORDAINED MINISTRY

(A) BISHOPS: their Functions and Responsibilities

(1) The bishop of the diocese has the general pastoral oversight of all the Christian people of the diocese, and more particularly of the ministers of the Church in the diocese.

(2) The bishop of the diocese, acting in accordance with the rules laid down in this Constitution concerning the worship of the Church, shall acquaint himself with the various methods of worship and forms of service used in the diocese, shall advise the ministers and congregations in this matter, and shall cause to be prepared and shall issue special services and prayers as they may be required from time to time. He shall have authority in the case of grave irregularities in public worship to forbid their continuance, and any such prohibition shall remain in force pending any action which the Executive Committee of the Synod of the Church may take thereon.

(3) The bishop of the diocese, acting in accordance with such rules in the matter as may be laid down in this Constitution or by the Synod or by a Diocesan Council, shall receive the names of candidates for ordination who have been approved by the bodies and persons required by the rules, and shall make enquiries from the congregation in which the candidate is best known and also from persons to whom he is known (who shall include laity and not fewer than three ministers); and if he considers the candidate fit to be ordained, he shall bring his name before the Diocesan Council or some other body appointed for the purpose, and if it is agreed by the Council or by that body that

the candidate should be ordained, the bishop may ordain him, provided he is assured that he will receive some charge or other definite work.

Note.—Rules for the selection and training of candidates for ordination shall be laid down by the Diocesan Councils.

(4) The bishop of the diocese, acting in accordance with such rules in the matter as may be laid down in this Constitution or by the Synod, will give authorizations to ministers to officiate and to preach in the diocese. The location of the ministers shall also be carried out by the bishop of the diocese, after such consultation with diocesan committees or other bodies as may be prescribed by the rules of the diocese.

(5) The bishop of the diocese alone shall have the power to pronounce sentence of suspension from Holy Communion or of excommunication in disciplinary cases, but he shall do so only after due enquiry has been made by the Pastorate Committee or Panchayat appointed for the purpose in accordance with the rules of the Diocesan Council. Similarly he shall have power on the recommendation of the Pastorate Committee or Panchayat to restore those that are penitent to the fellowship of the Church.

(6) Charges against a minister shall in the first instance be submitted to the bishop of the diocese, and he shall if possible settle the matter by personal enquiry and advice and, if necessary, admonition, or in grave cases temporary suspension of the authorization of the minister concerned. But if the bishop shall consider, or the accused minister demand, that the case should be referred to the Court of the Diocesan Council, it shall be so referred. A bishop may not withdraw his authorization permanently from a presbyter except by way of carrying out a sentence duly passed by the Court of the Diocesan Council, or in cases where the presbyter voluntarily submits himself to the decision of the bishop.

(7) The bishop of the diocese shall be president of the Diocesan Council, and shall have the right to take part in the proceedings of any standing committee, board, or council of the diocese. He shall have

the right of suspending the operation of decisions or resolutions of the Diocesan Council which directly concern:

- (a) the faith and doctrine of the Church,
- (b) the conditions of membership in the Church,
- (c) the functions of the ordained ministers of the Church,
- or (d) the worship of the Church and any forms of worship proposed for general use in the Church.

(See also Section VIII. (B) 3)

(8) Every bishop of a diocese shall *ex officio* be a member of the Synod of the Church.

(9) The bishop of the diocese shall not as bishop or as president of the Diocesan Council have any control over the finance of the diocese.

(10) The bishop of the diocese shall remain such for life, unless he resign, or accept the charge of another diocese, or depart permanently from the diocese, or be deprived of his charge by sentence of the Court of the Synod, or be adjudged by the Executive Committee of the Synod to be mentally or physically incapable of discharging the duties of his office.

(11) In the event of any bishop seeming to the Moderator* to be gravely unsuited to retain charge of his diocese it shall be the duty of the Moderator to take council with the other diocesan bishops, and if they concur in his judgment, to lay their views before the bishop concerned.

(12) The bishop of the diocese may appoint a commissary either under a general commission to act for him in the diocese during the bishop's absence from his diocese or incapacity to discharge his duties as bishop, or under a special commission to perform on his behalf some particular duty named in the commission. The appointment of a general commissary must be approved by the Executive Committee of the Diocesan Council.

A diocesan bishop cannot authorize his commissary

* See Section VIII. (C) 2 and 3, p. 39.

to represent him in the Synod or in any committee or board thereof, or to exercise his suspensory power over decisions and resolutions of the Diocesan Council, nor can he (unless the commissary be himself a bishop) delegate to him his powers of ordination or of confirmation.

**(B) The Election, Appointment, and Consecration
of Bishops**

(1) In every election of a bishop both the diocese concerned and the Synod shall have an effective voice.

(2) Both the Synod and the Diocesan Council shall have the right of making nominations of candidates to be voted upon by the Diocesan Council, but the nominations made by the Synod shall be of not more than three names, and shall not include the name of any person resident in the diocese.

(3) From the combined list of nominations the Diocesan Council shall elect not less than two and not more than four persons, all of whom must be supported by not less than two-thirds of the number of members of the Diocesan Council present and voting, and shall submit the list of their elections to a board consisting of the Moderator and six members appointed by the Executive Committee of the Synod. This board shall appoint a bishop for the diocese from among the names submitted by the Diocesan Council.

(4) The Diocesan Council may if it so desire remit the whole election to a Board of the Synod composed as in Rule 3.

(5) If a Diocesan Council fails within a prescribed time to fulfil the requirements of Rule 3 or Rule 4, a bishop shall be appointed for the diocese by the Executive Committee of the Synod.

(6) Every appointment of a bishop shall be subject to confirmation by the Executive Committee of the Synod, which shall for this purpose include all the diocesan bishops; but this confirmation may not be withheld except when either the election or appointment shall have been proved to have been invalid, or the Executive Committee shall judge the person appointed to be unfit in respect of character, conduct or teaching to exercise the functions of a bishop.

(7) The Synod will prescribe a form of consecration of bishops, in which, while provision may be made for extempore prayer and other elements of spontaneity and variety, there shall be certain invariable parts; these to include at least (i.) a consecratory prayer, asking that the person to be consecrated may receive the gift of God's Holy Spirit for the office and work of a bishop in His Church, and (ii.) the laying on of hands at least by three bishops, with the words (if any) accompanying it. The consecration of a bishop shall normally take place in the course of the Communion Service.

(8) No person may be consecrated as bishop unless he has been ordained as a presbyter, and also attained the age of thirty years.

(C) Presbyters: their Functions and Duties

(1) It is the special function of presbyters to be dispensers of the Word of God and of His Sacraments, and to administer the discipline of the Church in accordance with its rules; and it is the rule of the Church that none except presbyters and bishops have the right to celebrate the Holy Communion.

(2) It is the duty of a presbyter in charge of a pastorate to be diligent in striving by all means in his power to bring the people committed to his charge into conformity with the mind of Christ, and in particular it is his duty:

- (i.) to lead the public worship of the congregation,
- (ii.) to administer the Holy Communion,
- (iii.) to teach and baptize,
- (iv.) to perform the other sacred services of the Church,
- (v.) to visit the congregation, and especially the sick and the erring,
- (vi.) to instruct the young, and to prepare candidates for confirmation or admission to communicant membership,
- (vii.) to lead his people preaching the Gospel, and
- (viii.) to encourage all efforts directed to the establishment of righteousness and the removal of wrong in the community.

(3) It is the duty of all presbyters, when summoned, to attend a meeting of the Diocesan Council, and meetings of the ministers which may be convened by the bishop from time to time to discuss with them matters concerning their ministry and the faith, order, and discipline of the Church or to advise them upon such topics.

(D) Presbyters: their Ordination and Authorization

(1) Candidates for ordination as presbyters, after receiving training under arrangements made or approved by the Synod, shall be selected and approved in the manner described in Section A (3) of this Chapter, it being competent to each Diocesan Council to make further rules in the matter, consistent with that rule.

(2) The Synod will prescribe a form of ordination for presbyters, in which, while provision may be made for extempore prayer and other elements of spontaneity and variety, there shall be certain invariable parts; these to include at least (i.) a prayer of ordination asking that those about to be ordained may receive the gift of God's Holy Spirit for the office and work of presbyters in His Church, and (ii.) the laying on of hands by the bishop and presbyters, with the words (if any) accompanying it. The ordination of presbyters shall normally take place in the course of the Communion Service.

(3) Every person about to be ordained in any diocese of the Church will be required to affirm his sincere belief in the truths witnessed to by the Nicene Creed, and his acceptance of those included in the Governing Principles of the Church and in any other statement of doctrine which the united Church may have drawn up as a standard to which ministers must conform in their teaching.

At the same time, no acceptance of a written standard is sufficient for this or any of the purposes for which such standards are used without an inward and personal experience of union with God in Christ.

(4) Every person who is to receive authority to exercise other than an occasional ministry in a diocese of the united Church shall make the same affirmation

of his belief as those who are ordained within the united Church.

(5) Every person who is to be ordained presbyter, or to receive authority to exercise other than an occasional ministry in the united Church, shall declare his acceptance of the Constitution of the Church.

(6) No person shall be ordained presbyter until he has attained the age of twenty-four years.

(E) Deacons: their Status and Functions

(1) The united Church will continue the Diaconate, the functions of which may include:

- (a) Assisting the presbyter in the administration of the Lord's Supper and in the other services of the Church,
- (b) Administering baptism,
- (c) Ministering in the temporalities of the Church,
- (d) The ministry of succour to the poor, the needy, and the sick,
- (e) Instructing children and catechumens in the faith, and
- (f) Generally giving assistance in pastoral and evangelistic work.

(2) Persons undertaking such a ministry for life shall be chosen in accordance with the rules of the Church, and shall be set apart for the ministry of a deacon by the laying on of hands by the bishop.

(3) Persons selected as candidates for the office of presbyter shall ordinarily, after undergoing the necessary theological course, receive ordination to the diaconate, and undertake the duties outlined in paragraph (1) above as part of their training for the presbyterate.

PART II. THE MINISTRY OF THE LAITY

(1) To the whole Church and to every member of it belongs the duty and privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ. It is one of the main

functions of the ordained ministry to prepare the members of the Church to take their part both in the worship of God and in the service of man. The presbyter in charge of a pastorate should therefore welcome, and, so far as lies in his power, provide for the exercise by lay persons of such gifts of prophecy, evangelism, teaching, and healing as God bestows upon them. The institution of the diaconate is not intended to limit the sphere of service of the laity in any way, but to meet special needs that cannot otherwise be met.

(2) The following are some of the ways in which the ministry of the laity may be exercised :

(a) *As Elders.*

The united Church will continue the practice of setting apart lay persons to assist the pastor in the spiritual and administrative work of the Church and in its discipline.

Such persons may be set apart by a solemn service conducted by the bishop or some presbyter commissioned by him, after careful enquiry and examination in accordance with rules to be laid down by the Church.

An elder is set apart as such for life, but he will discharge the special duties of the office only when he is from time to time elected by the Pastorate Committee or by some other authoritative Church body to do so.

(b) *As Leaders or Pastoral Assistants.*

Lay persons who are communicant members of the Church may be appointed to the charge of village congregations or of groups of Church members in a town pastorate, in order to assist the presbyter in the discharge of his pastoral responsibilities.

Note.—Such persons may be appointed by the presbyter in conjunction with the Pastorate Committee.

Before any person is selected for such work, the presbyter shall by careful enquiry assure himself that he is of suitable religious character, possesses the necessary gifts, and is loyally attached to the doctrine and discipline of the Church.

Appointment to this office may carry with it membership of the Pastorate Committee.

The list of persons appointed to this office should be considered annually by the presbyter and the Pastorate Committee, and revised as may be necessary.

(c) As Lay Preachers.

Lay persons of suitable gifts and Christian experience who are communicant members of the Church may be authorized to preach in the public services of the Church.

Note.—The authorization may be granted on the recommendation of the presbyter by the Pastorate Committee or a sub-committee appointed for the purpose.

Every person who desires the office of lay preacher shall satisfy the presbyter and the Committee concerned as to his suitability for the office and his acceptance of the Church's standards of faith. Courses of study may be prescribed during a period of probation.

Appointment to the office of lay preacher may carry with it membership of the Pastorate Committee.

The presbyter in charge of the pastorate is the person responsible for the services in the pastorate, and the lay preacher acts under his direction.

*(d) As Stewards of Church funds, and administrators or trustees of Church property.**(e) As Deaconesses and Women Workers.**(f) As Representatives on Church Bodies.*

The laity are in particular called upon to exercise important functions in the Church as members of its disciplinary Courts, and as representatives elected to its Councils and Synod.

SECTION VIII

THE GOVERNING BODIES OF THE CHURCH

*(Draft of the leading provisions to be included in
Chapter VI. of the Constitution)*

(A) THE PASTORATE COMMITTEE

(1) A pastorate is the sphere of a pastor (with his assistants, if any), consisting of one or more congregations, and constituted as a pastorate by the Diocesan Council.

(2) Every such pastorate shall have a Pastorate Committee, which shall consist of the pastor (the presbyter in charge) as chairman, and of lay communicant members of the Church elected by the communicants of the pastorate, and which may also include *ex officio* and nominated members in accordance with rules laid down by the Diocesan Council.

(3) The Pastorate Committee shall have, in conjunction with the pastor, the general oversight of the pastorate and all its religious activities. It may delegate certain of its functions to sub-committees or other bodies.

Rules will be laid down in the diocesan constitution defining the extent, the manner, and the limitations of this oversight of the spiritual, financial, and administrative work of the pastorate.

Provision should also be made in the diocesan constitution for general meetings of each congregation for purposes to be defined by the Diocesan Council.

(B) THE DIOCESAN COUNCIL

(1) Every Diocesan Council shall consist of the bishop of the diocese, all the presbyters of the diocese holding the bishop's authorization and regularly engaged in the work of the Church, and lay representatives, whether elected, nominated, or *ex officio*; and may include other ministers of the diocese, whether

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presbyters or deacons. Every Diocesan Council shall determine in its own constitution the number, necessary qualifications (which must include communicant membership of the Church), and method of election or nomination of the lay representatives in it.

(2) The bishop of the diocese shall be *ex officio* the president of the Diocesan Council.

(3) The bishop of the diocese shall have the right of suspending the operation of decisions or resolutions of the Diocesan Council which directly concern

- (a) the faith and doctrine of the Church,
- (b) the conditions of membership in the Church,
- (c) the functions of the ordained ministers of the Church, or
- (d) the worship of the Church, and any forms of worship proposed for general use in the Church.

A decision or resolution so held in abeyance may be disposed of by agreement in a subsequent meeting of the Diocesan Council, and if not so disposed of shall be referred to the Synod for settlement.

In the absence of the bishop of the diocese, no Diocesan Council may make decisions or pass resolutions on such subjects.

(4) It is the duty of every Diocesan Council to make rules and pass resolutions and take executive action for the general management and good government of the Church in the diocese, subject to the provisions of this Constitution and in particular to those of Section (C) of this Chapter. The Diocesan Council shall be the ultimate financial authority of the Church in its diocese in all matters concerning its internal administration.

(5) Every Diocesan Council shall advise the Synod on all matters that may be referred to it by the Synod, and has power to bring business before the Synod.

(6) Subject to the provisions of this Constitution, a Diocesan Council has power to frame, amend, or alter its own constitution, but always with the approval of the Synod.

(7) It shall be competent to a Diocesan Council to combine several Pastorate Committees into a group, which shall be entrusted with administrative and

financial functions within its area, such functions to be defined in the diocesan constitution.

(8) A Diocesan Council shall ordinarily meet once a year.

Note.—It is the purpose of the uniting Churches that the dioceses of the united Church shall be so constituted as to make this practicable.

(C) THE SYNOD

(1) *Membership.*

All bishops of the Church, and the officers of the Synod, shall be *ex officio* members of the Synod.

Three presbyters and three laymen shall be elected to the Synod by each Diocesan Council, and additional representation will be arranged in proportion to a fixed number of communicant members (e.g., one additional presbyter and one additional layman for each 3,000 communicant members above the first 3,000).

(2) *Officers.*

The officers of the Synod shall be a Moderator, a Deputy Moderator, a General Secretary, and a Treasurer.

All the officers shall be elected by ballot of the Synod.

The Moderator and Deputy Moderator shall be elected from among the bishops of the Church.

The Moderator and Deputy Moderator shall be elected during each Synod, and shall hold office from the close of that Synod till the close of the next Synod. They shall be eligible for re-election.

(3) *Duties of Officers.*

(a) The Moderator shall be the presiding officer of the Synod, and the Chairman of its Executive Committee. He shall be the official representative of the Church during his term of office in all business with other Churches or organizations.

(b) The Deputy Moderator shall preside at the Synod and perform the other duties of the Moderator during the absence, illness, or other incapacity of the latter.

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(c) The General Secretary shall keep a faithful record of all actions taken by the Synod, and shall keep its records and files. He shall be the correspondent between the Synod and the Diocesan Councils.

(d) The Treasurer shall hold all monies belonging to the Synod, and shall from time to time submit accurate statements of his accounts to the Synod or to such other bodies as the Synod may direct.

(4) *Powers and Duties of the Synod.*

(a) The Synod is the supreme governing and legislative body of the united Church, and the final authority in all matters pertaining to that Church.

It has power to make rules and pass resolutions and to take executive action as is necessary from time to time for the general management and good government of the Church and of the property and affairs thereof.

It shall deal with matters of common interest to the whole Church, and with those which affect the relation of the dioceses to one another and to the rest of the universal Church, and shall leave the Diocesan Councils to deal with matters which concern only the members of the Church in each diocese.

It has the power to add to or otherwise alter the Constitution of the Church in the manner laid down in Chapter XIII. of this Constitution.

It has the final authority in all questions of the interpretation of the Constitution and other official documents of the Church.

(b) The Synod has, in particular, power to determine the number and boundaries of the dioceses, and to approve of the constitutions of the Diocesan Councils, seeing that nothing in those constitutions is at variance with the Governing Principles of the Church and its Constitution.

(c) The Synod has power to frame its own rules of debate and of procedure.

The following persons or bodies have the right to bring business before the Synod: the officers of the Synod; any committee or board of the Synod; any Diocesan Council of the Church.

(d) The Synod shall appoint an Executive Committee, and other standing committees as it may deem necessary.

sary, and may from time to time appoint special committees or boards. The standing committees will include committees on union with other Churches, on life and work, etc.

(5) *Meetings of the Synod.*

The Synod shall meet once every two years at such time and place as the Executive Committee may determine. Special meetings of the Synod may also be called by the Executive Committee in urgent circumstances.

(6) *The Executive Committee of the Synod.*

The Executive Committee shall consist of the officers of the Synod (who shall be the officers of the Executive Committee), all the diocesan bishops of the Church, and one presbyter and one layman elected by the Synod from among the representatives of each diocese in the Synod. The Executive Committee shall act as the *ad interim* committee of the Synod, and shall perform the other functions allotted to it in this Constitution.

(7) *Propositions on Faith and Doctrine, etc.*

When any proposition (in which term are included proposed enactments, statements, and resolutions, and also forms of public worship) is brought before the Synod which directly concerns

- (a) the faith and doctrine of the Church,
- (b) the conditions of membership in the Church,
- (c) the functions of the ordained ministers of the Church, or
- (d) the worship of the Church, and any forms of worship proposed for general use in the Church,

the matter shall be discussed in the Synod in the usual manner, but the proposition shall be submitted to the Synod for final voting thereon only in a form approved by the bishops sitting separately for that purpose.

The proposition when thus placed before the Synod may be discussed, and, if desired, be referred back to the bishops for further consideration and possible modification.

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Such a proposition shall be declared to have been passed only if it obtains a two-thirds majority (or three-quarters, in the case referred to in Chapter XIII. (A) of this Constitution) of the number of members of the Synod present and voting.

At any stage of its discussion, such a proposition may be referred by the Synod to the Diocesan Councils for their opinions.

If the bishops refuse to place such a proposition before the Synod for a final vote in any form whatever, or if the proposition fail to receive the support of the necessary majority, the matter shall be dropped for that meeting of the Synod, but may be brought forward again with due notice after an interval to be fixed by regulation of the Synod.

SECTION IX

THE WORSHIP OF THE CHURCH

*(Draft of the leading provisions to be included in
Chapter VII. of the Constitution)*

(A) FREEDOM OF WORSHIP

In conformity with the principles laid down in Part E of the Governing Principles of the Church (Section III. (E) above, p. 18)—

(1) Every form of service which was used in any of the uniting Churches before the union may continue to be used after the union.

(2) Subject only to the provisions of this Constitution, and to any special regulations thereunder which may hereafter be issued by the Synod, every pastor and congregation of the Church shall have full freedom in determining the form of worship to be used on any occasion.

(B) THE SERVICE OF HOLY COMMUNION

As the united Church grows in unity of mind and spirit, and experiences closer fellowship in worship, it will no doubt develop a common form or forms of Communion Service adapted to its own needs. At first different forms will continue to be used.

The following, which already find a place in the services of all the uniting Churches, will be constituent parts of every Communion Service, the term "service" being understood to mean either a single service, or two services of which the former (whether held on the same or a previous day) forms one whole with the actual Communion Service, and will be attended by those who will be communicants.

Constituent Parts of the Communion Service

(1) *Introductory Prayers.*

Note.—When any set forms are used, it would be desired by many that these should include the almost universally used words of humble prayer, "Lord, have mercy" (whether as the response to a litany or otherwise); and also a collect, or prayer, special to the day or occasion. The introduction might also contain a thanksgiving hymn, such as the "Glory to God in the highest."

(2) *The Ministry of the Word*, including readings from the Scriptures, which may be accompanied by preaching.

(3) *The Offering to God of the Gifts of the People.*

(4) *The Preparation of the Communicants* by confession of their sins, and the declaration of God's mercy to penitent sinners, whether in the form of an absolution or otherwise, and such a prayer as "The Prayer of Humble Access."

Note.—Portions or even the whole of these four sections may be incorporated in a previous service, provided that the communicants attend that service.

(5) *The Thanksgiving* for God's glory and goodness and the redemptive work of Christ in His birth, life, death, resurrection, and ascension, leading to a reference to His institution of the Sacrament, in which His own

words are rehearsed. This section should also contain a prayer that we may receive that which our Lord intends to give us in this Sacrament.

Note.—Both on account of their antiquity, and as providing a worthy introduction to the thankful commemoration of our Lord's work it is suggested that this section should begin with the phrases :

Minister: Lift up your hearts.

Answer: We lift them up unto the Lord.

Minister: Let us give thanks unto Our Lord God.

Answer: It is meet and right so to do.

Minister: It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name : evermore praising thee, and saying,

Holy, Holy, Holy, Lord God of hosts, Heaven and Earth are full of thy glory : Glory be to thee, O Lord most High.

(6) *An Intercession for the whole Church*, for whom and with whom we ask God's mercy and goodness through the merits of the death of His Son.

(7) *The Lord's Prayer.*

(8) *The Administration of the Communion*, with words conformable to Scripture indicating the nature of the action.

(9) *A Thanksgiving for the Grace received in the Communion*, with which should be joined the offering and dedication of ourselves to God, unless this has been included earlier in the service. This thanksgiving may be accompanied by an appropriate hymn.

(C) BAPTISM

In the administration of baptism, the following words shall always be used—"N., I baptize thee in the name of the Father and of the Son and of the Holy Spirit."

(D) THE USE OF THE CREEDS IN WORSHIP

The use of the Creeds in worship is an act of adoration and thanksgiving towards Almighty God for His nature and for His acts of love and mercy, as well as a joyful remembrance of the faith which binds together the worshippers.

While it is competent to the Synod to give directions concerning the occasions on which the Apostles' and Nicene Creeds may appropriately be used in worship, no authority of the united Church may forbid their use in worship.

SECTION X

THE DISCIPLINE OF THE CHURCH

(Draft of the leading provisions to be included in Chapter VIII. of the Constitution)

(A) GENERAL RULES

The ends of Church discipline are the good of the offender and the purity of the Church. The primary courts of discipline are—for bishops the Court of the Synod, for ministers the Court of the Diocesan Council, and for laity a local court or panchayat.

(B) THE LOCAL COURT OR PANCHAYAT

(1) The rules at present in force for the administration of discipline by local courts or panchayats shall continue as at present in the different areas, until such time as the various Diocesan Councils of the united Church shall issue regulations, taking account of and so far as possible incorporating such local usages. In the case of major offences, recommendations will be made to the bishop of the diocese, who alone can issue sentence of excommunication.

(2) The accused person must receive notice of all charges brought against him, and be given an opportunity of being heard in his defence.

(C) THE COURT OF THE DIOCESAN COUNCIL

(1) The Court of a Diocesan Council shall consist of the bishop of the diocese, or a presbyter commissioned

by him, together with presbyters and laymen appointed by the Diocesan Council.

(2) The Court of a Diocesan Council shall deal with charges brought against any minister of the diocese, when the bishop directs, or the accused minister demands, that the charges should be referred to it.

(3) The whole Court shall decide on the truth or otherwise of the charges brought against the accused minister, and upon any point of ecclesiastical law which may arise in the course of the proceedings, and, in the case of the accused being found guilty, on the sentence to be passed on him.

But when the charges against a minister relate to matters of faith and doctrine, the decision shall be framed and the sentence passed by the ministerial members of the court only, the lay members acting as assessors.

(4) In all proceedings of a Court of a Diocesan Council the accused minister must receive notice of all charges brought against him and be given an opportunity of being heard in his defence, and, in the case of his being found guilty, in mitigation of sentence.

(5) An appeal on grounds of fact, law, or with reference to sentence, shall lie from every judgment of a Court of a Diocesan Council to the Court of the Synod.

(6) The Council of every diocese may make rules, consistent with the provisions of this Constitution, for all matters concerning the Court of the Diocesan Council and the discipline of the ministry for which provision is not made in this Constitution.

(D) THE COURT OF THE SYNOD

(1) The Court of the Synod shall be elected by the Synod with such membership and in such manner as shall be laid down in this Constitution, provided that at least one-third of its members shall be bishops.

(2) The Court of the Synod shall sit as a court of appeal from decisions of Courts of Diocesan Councils.

(3) When the Court of the Synod is hearing an appeal from any Court of a Diocesan Council, neither the bishop of that diocese nor any other member of the

Synod who belongs to that diocese shall be a member of the Court.

(4) The Court of the Synod shall also sit as a court for the trial of any bishop against whom a charge is brought, and shall on such occasions include all the other bishops.

In the trial of a bishop the whole Court shall decide on the truth or otherwise of the charges brought against him, and upon any point of ecclesiastical law which may arise in the course of the proceedings. If the bishop be found guilty, the bishops alone shall pass sentence upon him. But when the charges against a bishop relate to matters of faith and doctrine, the decision shall be made by the bishops alone, the other members acting as assessors.

In the trial of a bishop, no member of the Synod who belongs to the diocese of that bishop shall be a member of the Court.

(5) No decision or judgment of the Court of the Synod shall be subject to appeal to or revision by any person or court outside this Church.

SECTION XI

THE MARRIAGE LAW OF THE CHURCH

(Draft of the provision initially to be included in Chapter IX. of the Constitution)

The marriage law and rules now observed in the dioceses, councils and synods of the uniting Churches shall continue after union until the Synod of the united Church shall enact its own marriage law and rules.

SECTION XII

THE RELATION OF THE UNITED CHURCH
TO THE INDIAN CHURCH STATUTORY
RULES AND TO THE GENERAL COUNCIL
OF THE INDIAN CHURCH

In pursuance of the general scheme set forth in Section IV. (C) of this Scheme, the following detailed arrangements are proposed:

(1) The united Church will by provisions in its Constitution make the following undertakings, to hold so long as the Statutory Rules made under the Indian Church Act 1927 are in force :

- (a) All chaplains of the Indian Ecclesiastical Establishment in the area of the union shall have the right to use the services contained in the Book of Common Prayer from time to time legally authorized in England when ministering in a maintained church or elsewhere to a congregation which includes members of the Church of England temporarily resident in India and which worships in the English language, and every maintained church shall be available for such services.
- (b) The united Church will supply episcopal supervision to the chaplains employed by Government as Church of England chaplains, and episcopal ministrations in the maintained churches.
- (c) Those chaplains shall not be refused a licence by a bishop of the united Church except for the causes which entitle a bishop of the Church of England to refuse to institute or admit a clergyman presented to a benefice in England.

(d) Bishops of the united Church will give notice to the Local Government before commencing disciplinary proceedings against any chaplain.

(e) The united Church will not enforce any rule or do any administrative act contrary to the Statutory Rules in reference to the maintained churches, their congregations, and the chaplains of the Indian Ecclesiastical Establishment.

(2) The congregations of the maintained churches and the chaplains of the Indian Ecclesiastical Establishment will be congregations and ministers respectively of the united Church, and will be represented or sit in its assemblies.

The Constitution of the united Church will apply to them as to other congregations and ministers, except in regard to the special matters stated above.

(3) In order to deal with business involved in the obligations which it undertakes with reference to maintained churches and their congregations and the chaplains of the Indian Ecclesiastical Establishment, the united Church will send bishops, presbyters, and laymen as representatives of its dioceses to meet the representatives of the dioceses of Northern India in an assembly which will be the General Council referred to in the Indian Church Act, 1927.

The General Council will have the following duties:

(a) The approval of the General Council will be required to any legislation of the united Church which affects the maintained churches or their congregations or the chaplains of the Indian Ecclesiastical Establishment in respect of the rights accorded to them or the responsibilities entrusted to them under the Statutory Rules.

(b) It will be able to propose to the Synod of the united Church and to the Provincial Council of the dioceses of Northern India legislation with regard to the aforesaid churches, con-

gregations, and chaplains, such legislation to receive the assent of those two bodies before it is finally adopted by the General Council.

- (c) It will have the duty of electing a Statutory Rules Board which the Bishop of Calcutta will be bound to consult before proposing to the Governor-General of India in Council any alteration in the Statutory Rules or giving his concurrence to any alteration in them proposed by the Governor-General of India in Council; and it will be able through that Board to make suggestions for alterations in those Rules.
- (d) It will have the duty of appointing new Trustees to the body of Indian Church Trustees, and of giving directions, or appointing a committee or committees to give directions, to the Indian Church Trustees.

Note.—The Indian Church Trustees are a body concerned with all-India, as distinct from diocesan, property of the Church of India, Burma, and Ceylon—*i.e.*, property in which both the united Church in the south and the northern dioceses will be interested. Hence it is suitable that new trustees should be appointed to it by the General Council as here defined, and that the General Council should give directions to it.

- (4) The united Church will by provisions in its Constitution accord to such congregations (other than those of the maintained churches) as consist entirely or predominantly of persons brought up in the Church of England in England, or of persons who are accustomed to the use of the services of the Book of Common Prayer in the English language, the same right of using that Book as is granted by Statutory Rules to the congregations of maintained churches.

SECTION XIII

ALTERATIONS IN THE CONSTITUTION OF
THE UNITED CHURCH

*(Draft of the leading provisions to be included in
Chapter XIII. of the Constitution)*

(A) ALTERATIONS IN THE GOVERNING
PRINCIPLES OF THE CHURCH

The following procedure shall be necessary for the making of any alteration in Chapter III. of this Constitution, on the Governing Principles of the Church :

(1) The proposal for such an alteration must be brought before the Synod by one or more Diocesan Councils of the Church.

(2) The resolution for the alteration must be passed by the Synod.

(3) The resolution so passed must be accepted in substantially the same terms by two-thirds of the Diocesan Councils.

(4) If the resolution be so accepted by the Diocesan Councils, it must again be considered by the Synod, and passed in substantially the same terms by a three-quarters majority of the Synod.

(B) ALTERATIONS IN OTHER PARTS OF THE
CONSTITUTION

The following procedure shall be necessary for the making of any alteration in this constitution other than one in the Governing Principles of the Church :

(1) The proposal for such an alteration must be brought before the Synod by one or more Diocesan Councils of the Church.

(2) The resolution for the alteration must be passed by a two-thirds majority of the Synod.

(3) The resolution so passed must be ratified by two-thirds of the Diocesan Councils of the Church.

SECTION XIV

FINANCIAL QUESTIONS CONNECTED WITH
THE UNION

(The Joint Committee has not been able to examine in detail the financial implications of the proposed union, and has instructed its Continuation Committee to do so, and to prepare at an early date a memorandum on the subject, and to present that memorandum to the authorities of the Churches engaged in the negotiations and (through the proper channels) to the Missionary Societies which support the work of those Churches in the area of the union.

The Joint Committee, however, sees no reason to anticipate that the union, and the changes in organization thereby involved, would throw any large new burden on the uniting Churches, or entail requests for large special help from abroad.)

SECTION XV

THE INAUGURATION OF THE UNION

(A) THE APPOINTMENT OF BISHOPS IN ADDITION TO
THE EXISTING BISHOPS

Under the proposals made in Section XVI. of this Scheme, the dioceses of the united Church will not be established till perhaps five years after the inauguration of the union, and in any case they would not come into existence before the date of union.

The Joint Committee therefore proposes that the bishops who are to be consecrated at the inauguration of the union should be selected and appointed as follows:

- (a) That the final selection and appointment of those bishops be made by a central body composed of representatives of the General Council of the Church of India, Burma, and Ceylon, the General Assembly of the South India United Church, and the South India Provincial Synod of the Wesleyan Methodist Church.
- (b) That this central body make its selection from lists of names to be submitted by the central authorities of the uniting Churches in the area of the union, which they should prepare in consultation with the synods and councils under them, indicating in their lists the language area or areas to which each person proposed could most appropriately be appointed as bishop.

(B) THE ACT OF INAUGURATION OF THE UNION

The outstanding act which will truly inaugurate the union of the Churches will be the partaking of the Holy Communion by those assembled as the ministers and members of one Church.

But there are certain other acts which must first be done in order to bring the Church into this condition of unity with a completed and united ministry.

The Joint Committee, therefore, suggests the following order of proceedings:

- (1) The bringing solemnly before God of the making of union, and asking His blessing upon it.

This might be done by the laying upon the Communion Table by a representative of each of the uniting Churches a signed copy of the Constitution of the united Church, after reading the declared assent of his Church thereto; this being followed by prayer by a representative of each of the uniting Churches for God's acceptance of the union and His blessing upon it.

(2) Prayers by representatives of the ministries of the uniting Churches, asking God to accept and bless the work of the ministry of the united Church.

(3) Declaration by the existing bishops of their assent to the Governing Principles and their acceptance of the Constitution of the united Church.

(4) The consecration of the new bishops. This should contain the following six parts:

(a) The presentation of the bishops-elect to the presiding bishop by accredited representatives of the Churches to which they have previously belonged, who will read resolutions of the governing bodies of those Churches signifying their approval of their appointment.

(b) Intercessory prayer, in the form either of extempore prayer or a short litany.

(c) The public examination of the bishops-elect, in the form of set questions and answers, with regard to such matters as their assurance of God's call, their faith, their resolve to guard the purity of the Church's faith and morals by a due exercise of discipline, and their readiness to undertake the duties of a bishop.

(d) The consecratory prayer, said by the presiding bishop, asking God to grant to the bishops-elect the gift of His Holy Spirit to enable them rightly to perform the duties of the bishop's office.

(e) The laying on of hands jointly by the presiding bishop and at least two other bishops and by presbyters of the South India United Church and the Wesleyan Church, with or without accompanying words.

(f) The delivery to the bishops who are being consecrated of the Bible, to set before them their duty continually to study and teach the Word of God.

(5) The Communion Service.

Note.—The proceedings of para. (4) may take place after the introductory portion of the Communion Service.

SECTION XVI

THE ESTABLISHMENT OF THE DIOCESES OF THE UNITED CHURCH, AND TRANSI- TORY PROVISIONS IN THE CONSTITUTION

(1) The Joint Committee believes that it is of vital importance to the well-being of the united Church that territorial dioceses should be established at the earliest possible date, and hopes that the uniting Churches will declare their intention that the complete realization of this principle shall be effected not later than five years after the inauguration of the union.

(2) At the same time it is apparent that the immediate establishment of exactly demarcated dioceses in an area where the three uniting Churches already possess established district synods and councils cannot be at once effected without causing great confusion in existing financial and administrative arrangements, especially since the spheres administered by these bodies are in few if any cases co-terminous.

(3) There are, however, in the area of the united Church certain more or less homogeneous groups which would naturally grow into territorial dioceses, and it is suggested that definite steps should be taken to plan for this growth by initiating in such areas, immediately upon the final acceptance of the scheme of union by the governing bodies of the uniting Churches, an interchange of representation on the existing administrative bodies, and by establishing in each such area a common council with at first merely advisory powers.

(4) If this conception of the growth of the dioceses of the united Church be accepted, the new bishops appointed at the inauguration of the union should be designated for work in particular areas, but not have constitutionally established and rigidly demarcated dioceses. The bishop in each such area would at first work in conjunction with the existing bishop and the chairmen of the synods or councils operating in that

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area. Duties of supervision in ecclesiastical matters would be from the first handed over to him, and the amalgamation and correlation of the administrative bodies in the area with the future Diocesan Council would be taken in hand at once by him, to be completed during the first five years.

(5) During this interim period the Synod could be composed of all the bishops, and of presbyters and laymen elected for the purpose either by the advisory diocesan councils (if such should have been formed) or by arrangement between the representative bodies of the uniting Churches in each diocesan area.

(6) In connection with these proposals, and possibly also for some other matters, certain Transitory Provisions will have to be included in the Constitution of the united Church ; these can be drafted at a later stage.

APPENDIX A

EXPLANATORY NOTE ON SECTION IV (C)

(1) At an early stage of the negotiations for union, it was agreed that while the Church of England in India as a whole was taking part in them, its southern dioceses only should actually be included in the union. This decision was made partly on the ground, which after 1930 will not obtain, that the Church of England in India was under State control, but also on grounds which have still the same force as when they were first stated—viz.: (i.) that while in South India the Churches concerned are preponderatingly Indian in membership and have, at any rate among their leaders, a keen desire for union, the corresponding Churches in North India are at present much more largely European in membership and are only beginning to look definitely towards union; and (ii.) that the Christians in South India form a relatively homogeneous group, Dravidian in language and race, which is sharply distinguished from the northern group.

(2) The negotiations having reached a more developed stage, the problem has emerged of the relation of the proposed united Church in South India to the Church of India, Burma, and Ceylon, and that in two ways—

- (a) The southern dioceses of that Church, while strongly desiring the union in South India, and wishing to be part of the united Church as a distinct province of the universal Church, are naturally reluctant that that province should have no kind of organic connection with the northern province of the all-India Church to which they have previously belonged.
- (b) The Church of India, Burma, and Ceylon has under the Indian Church Act, 1927, undertaken certain all-India obligations in respect of the maintained churches and their congregations

and the chaplains of the Indian Ecclesiastical Establishment, and it is essential that means be found whereby either the Church of India, Burma, and Ceylon as a whole, or the united Church as its successor in South India, shall be able to fulfil those obligations.

(3) It has been considered whether these two needs could be met by arranging that the Church of India, Burma, and Ceylon should as a whole enter into union with the South India United Church and the South India Province of the Wesleyan Methodist Church.

This united Church would consist of two provinces, the northern province being for the present purely Anglican and retaining its present constitution in the form of a provincial constitution, while the southern province would be, so to speak, a union province and would have the constitution outlined in this Scheme. The two provinces would have as their link of organic union a General Council which might have definite legislative authority over the whole Church in respect of matters concerning the maintained churches, their congregations and the chaplains, and in whose hands alone (with the consent of the two provincial councils) would lie the powers of alteration of some brief set of General Principles of the whole Church, but which would have no further authority over the two provinces. The Joint Committee feels, however, that this arrangement would have the appearance and even something of the reality, of the absorption of the South India United Church and of the Wesleyan Church in South India in the Church of India, Burma, and Ceylon, and is convinced that it could not be accepted by the governing bodies of those Churches.

(4) A solution of the difficulty which would seem in some ways very simple would be that the congregations of the maintained churches and the Government chaplains in South India should not be included within the scope of the union, but should continue to belong to that part of the Church of India, Burma, and Ceylon which will not be in direct union with the other Churches. But apart from the very serious practical difficulties of removing these congregations and chaplains from the charge of the Bishop of Madras and

dealing with them as part of one of the northern dioceses, this would be to divide the Church in South India racially, and the Joint Committee is convinced that this solution has only to be stated to be rejected.

(5) The solution here put forward is—

(a) that as the Wesleyan Church in South India will by the union lose (only temporarily, it is hoped) its organic union with the North India Province of the Wesleyan Church in India and with the world-wide Wesleyan Church, and as a part of the all-India Presbyterian Church separated itself from that body to become a part of the present South India United Church, so the Church of India, Burma, and Ceylon should be asked to make this sacrifice of losing its organic unity as a temporary measure, it being confidently expected that if the union is successfully carried through in the South, a similar union (discussion of which has, indeed, already begun) will before long be carried through in the North also, and that those two united Churches will then form an all-India United Church; and

(b) that till this happens, the united Church in South India, being, as it truly will be, the successor to the Church of India, Burma, and Ceylon in South India, and in one aspect being that same Church, enriched by the union with itself of the South India United Church and the Wesleyan Church in South India (as in other aspects it will be each of those Churches enriched by the union with itself of the other two Churches), should accept the duty of fulfilling in South India the obligations of the Church of India, Burma, and Ceylon with regard to the maintained churches and their congregations and the chaplains of the Indian Ecclesiastical Establishment, and give full constitutional guarantees for its so doing, while such actions in connection with these matters as have to be taken directly by an all-India authority should be taken by the Metropolitan and by a General Council which should have authority in those matters and in those only.

This plan is worked out in detail in Section XII. of this Scheme, and the Joint Committee believes that such an arrangement would be compatible with the wording and not contrary to the real intention of the

Indian Church Act. It might require a slight modification of the Statutory Rules, which it is hoped the Metropolitan would be willing to propose to the Government of India in Council.

APPENDIX B

Names of Diocesan Districts or Councils,	Communi- cants	Other Baptized Persons.	Unbaptized Adherents	Total
Dornakal	29,000	74,000	54,000	157,000
Madras	12,000	38,000	—	50,000
Tinnevelly	37,838	68,155	5,549	111,542
Travancore	27,524	47,987	1,830	77,341
Total Anglicans ...	106,362	228,142	61,379	395,883
Hyderabad	7,509	56,960	6,876	71,345
Mysore	4,269	6,267	257	10,793
Trichinopoly	1,726	12,219	3,626	17,571
Madras	3,683	7,281	883	11,847
Total Wesleyans ...	17,187	82,727	11,642	111,556
Madras	7,207	16,121	5,886	29,217
North Tamil	1,069	8,705	1,325	11,099
Travancore	16,048	69,211	28,438	113,730
Malabar	9,963	13,282	5,322	28,567
Kanarese	541	1,363	80	1,984
Jatna	2,581	1,000	172	3,753
Telugu	2,705	24,627	8,391	35,723
Malabar (1924) ...	3,035	3,607	30	7,362
Total S.I.U.C. ...	43,749	138,012	40,644	231,435
Grand total ..	167,298	448,911	122,665	738,874

APPENDIX C

REPORT OF THE EIGHTH SESSION OF THE JOINT
COMMITTEE ON UNION

1. The Joint Committee met at Royapettah, Madras, from Tuesday, February 26th, to Friday, March 8th, 1929.

2. The following members were present:

From the Anglican Church—The Bishops of Dornakal (Convener), Madras, and Rangoon, the bishop designate of Tinnevelly (Canon F. J. Western), the Archdeacon of Madras (Ven. G. C. A. Smith), the Archdeacon of Jaffna (Ven. F. L. Beven), the Revs. Canon B. H. P. Fisher, J. B. Gnanaolivu, J. C. Winslow, P. B. Emmet, W. E. Evans, John Samuel, and Mr. John Kuriyan.

From the South Indian United Church—The Rev. Dr. J. J. Banninga (Convener), the Revs. A. T. Foster, J. H. Maclean, W. E. H. Organe, M. Peter, V. Santiago, W. Scopes, A. M. Simon, H. Sumitra, and Messrs. J. V. Chelliah, Paul Daniel, K. T. Paul, B. Samuel, and C. J. Lucas.

From the Wesleyan Methodist Church—The Rev. H. Gulliford (Convener), the Revs. N. G. Ponnaiyah, P. Gurushanta, P. S. Rangaramanujam, C. H. Monahan, A. O. Brown, E. L. Ananta Rao, S. M. Devadoss, F. C. Sackett, W. H. Thorp, W. E. Tomlinson, J. S. M. Hooper, and Messrs. S. Gnanapragasam, J. D. Masilamani, and W. Jeevaratnam.

The Revs. R. Lamb and D. S. McClelland were also present as visitors representing the Ceylon Provincial Synod of the Wesleyan Methodist Church.

3. The following officers of the session were appointed:

Chairman: Rev. H. Gulliford.

Secretary: Dr. J. J. Banninga.

Minute Secretaries: Revs. N. G. Ponnaiyah and F. J. Western.

4. *Continuation Committee.*—At the close of the session, when the proposed Scheme of Union had been finally prepared and adopted by the Committee, the following Continuation Committee was appointed:

The Secretary (Rev. Dr. J. J. Banninga); the Bishops of Madras and Dornakal and the bishop designate of Tinnevelly; Rev. J. H. Maclean, Rev. H. Sumitra, and Mr. K. T. Paul; Rev. H. Gulliford, Rev. N. G. Ponnaiyah, and Rev. J. S. M. Hooper.

